ZIONS HERALD

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JULY 23, 1947

FROM COVER TO COVER

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READERS WRITE

Elucidating

In chapter X. of "Is Vermont Our Parish?" by Eldon H. Martin, ZIONS HERALD, July 2, is a passage that seems to require elucidating. It states that "the first community church in America was built a century and a quarter ago in a small Vermont village. . . . In 1800 Abner Jones, a Baptist of Lyndon, gathered together a small group of earnest people who had become profoundly disturbed by sectarian differences and organized them into a church. They had no creed other than the Bible and called themselves simply 'Christians.' The movement grew to as many as sixty congregations and had considerable influence in the early days . . . It has dwindled almost to the vanishing point."

This writer would like to know if the last statement was intended to apply only to the Christian Church in Vermont or at large.

This action was not confined to Vermont. Abner Jones and Elias Smith, both as ministers and as physicians, led a strong movement among the Baptists in New England; James O'Kelly and Rice Haggard from the Methodists in the south, and Barton W. Stone and David Purviance from the Presbyterians in what was then the "West," Kentucky: These three "come-outer" movements practically simultaneous, were contemporaneous with the national movement for liberty. Their leaders had no idea of starting another "denomination" but hoped all Christian people would discover how rational was their simple faith and help them make one church in the one nation. When they heard of one another, they joined forces as the "Christian Church."

This group gave the world such outstanding men and movements as Horace Mann, the educator, Marion Lawrence, the Sunday school leader, Austin Craig, Greek scholar, the "Herald of Gospel Liberty," founded by Elias Smith in 1808, the oldest religious newspaper in the world, now merged with "Advance," co-education of the sexes on an equality at Antioch College, (in cooperation with the Unitarians), and the like. When they merged with the Congregationalists in 1930 in what is now the Congregational Christian Churches, the Christian Church had about one hundred thousand members with colleges and other educational institutions and both home and foreign missions.

(Rev.) DONALD P. HURLBURT,
First Christian Church,
Bangor, Maine.

Crabbing Over Busses

I want to express myself in hearty agreement with the letter by Frank Kimball in the HERALD of July 9th. Stassen is an outstanding candidate for the Presidency, and from all accounts is highly entitled to our support, even if we do not quite favor his bowing to Catholicism on a minor issue. If the Roman Catholic Church wants to educate its children under its own religious auspices and pay the bills, why not? Why get so hot under the collar about giving their children a ride on the bus? If the Government wants to send a representative to the Vatican in time of war to get in touch with world-wide Catholic Church views, why complain? The Catholics don't want the American state and church made one, any more than we Protestants do.

Denominationalism has its merits, but it is on the way out. The final goal is unity—one church and one world. Why not cooperate in every way possible to reach this goal? Denominations have their day, but fundamentally they are one in aim, and this aim is the establishment of the Kingdom of God on earth through faith in God and love for our fellow men. How can we expect a real internationalism if we can't win a real interdenominationalism?

As churchmen we certainly have enough to aim at without crabbing over minor denominational issues.

(Rev.) CHARLES H. STACKPOLE,
Melrose, Mass.

A One-Sided Editorial

As a subscriber to ZIONS HERALD now for over 20 years I find your editorial "Cooperating with the Law," appearing in the July 2nd issue, disappointing on several counts.

It is one-sided, unbalanced, and warped in favor of labor. Not once is the public interest mentioned, as supreme over either the labor or the management interest. Even the National Association of Manufacturers, for whose anti-labor bias I would hold no brief, is mentioned by you in a slighting way in a single paragraph. One would like to read ZIONS HERALD editorials as calm, considered and seasoned words of wisdom covering all elements of injustice in labor situation, and not merely advocacy of the position of one side in the controversy.

The tone of the editorial, instead of encouraging cooperation with the law, seems to do the opposite. For it is stated, without reprimand, labor has not "shown any intention of abiding by the spirit of the law," and "wildcat strikes have already started to mushroom from coast to coast." Again, there is no expression of regret at such open disregard of a federal law.

You mention "class-versus-class" kind of law making. Does that not apply to the Wagner Labor Act, whose one-sidedness the new law is designed constructively to correct in the public interest?

You state, "This law . . . assumes that labor is wrong in striking." The Taft-Hartley law does not prohibit strikes, but is designed only to prevent those which imperil public safety, health, and continuity of community life. Do you mean to imply that labor is always right in striking, and should never be curbed by law? Have you forgotten the famous opinion of Justice Brandeis in which he denied that there was "any constitutional or moral sanction to the claimed right of individual combatants to fight out labor disputes regardless of public injury." And then he states a fundamental principle in these words: "All rights are derived from the purposes of the society in which they exist; above all rights rises duty to the community."

As I understand it, ZIONS HERALD subscribers have reason to expect something more in editorials than one-sided pleading for any pressure group—whether labor, management or government. You lose your usefulness when you become an advocate of one side.

F. E. WOLFE,
Cincinnati, Ohio.

Program for the Ecumenical Methodist Conference

Trinity Methodist Church and the Municipal Auditorium Springfield, Massachusetts Wednesday, September 24th to Thursday, October 2nd, 1947

FIRST DAY: WEDNESDAY, SEPTEMBER 24TH.

3:00-5:00 P.M. A welcome and reception in honor of overseas delegates and visitors. Presiding: Bishop Lewis O. Hartman, The Boston Area, The Methodist Church. A service of worship: Bishop Edwin Holt Hughes, The Methodist Church. Address of Welcome: Bishop Paul B. Kern, president of Council of Bishops, The Methodist Church. Response: The Rev. W. E. Farndale, the president of the Conference, The Methodist Church of Great Britain.

8:00 P.M. Formal Opening of the Conference. The presiding officer: Bishop Ivan Lee Holt, chairman of the Western Section. A service of worship: The Rev. Wesley Boyd, The Primitive Methodist Church, Shenandoah, Penna.

8:30 P.M. Addresses. "The Faith of the Christian Church," Dr. W. Aiken Smart, professor of Biblical Theology and chaplain of Emory University, Atlanta, Georgia. "The Faith in the Furnace of War," The Rev. Principal R. Newton Flew, principal of Wesley House, Cambridge University, Ex-president—The Methodist Church in Great Britain, Moderator—The British Council of Churches.

SECOND DAY: THURSDAY, SEPTEMBER 25TH.

9:00 A.M. The Sacrament of the Lord's Supper. This service of worship will be in charge of the chairmen of the Western Section and the Eastern Section of the Ecumenical Methodist Councils.

10:30 A.M. Business session for organization. The presiding officer: Dr. Wilbert Howard, chairman of the Eastern section.

11:00 A.M. "Sixteen Years of Methodism." Addresses from the Eastern section. Great Britain—The Rev. Maldwyn Edwards, secretary, The Temperance and Social Welfare Department, The Methodist Church in Great Britain. Australia—The Rev. H. G. Secomb, secretary of the General Conference, The Methodist Church of Australia. South Africa—The Rev. J. B. Webb, The Methodist Central Hall, Johannesburg, South Africa, chairman—The Transvaal District.

12:15 P.M. Luncheon.

2:00 P.M. The presiding officer: Bishop Ivan Lee Holt, chairman of the Western Section. A service of worship: Bishop H. Lester Smith, The Ohio Area, The Methodist Church.

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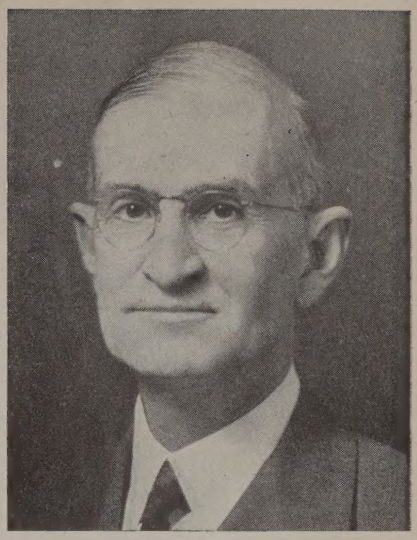
Welcome to New England

A Message from Bishop Lewis O. Hartman, Resident in the Boston Area



New England welcomes Old England. We welcome the sons of Wesley, not only from Old England where Methodism was born, but also from Ireland, Australia, New Zealand, the Continent of Europe, Eastern Asia, Southern Asia, Africa, South America, and indeed from every part of the world as well as from all sections of the United States. Come to Springfield, Mass., September 24, for nine days of fellowship, information, and inspiration during the Seventh Methodist Ecumenical Conference!

Historical ties between New England and Old England are very close. To two ancestors of John Wesley, the founder of Methodism, more than to any other individual or pair of individuals, probably, is due the establishment of the Massachusetts Bay Colony. The personages referred to are Wesley's two great-grandfathers. Though not related to each other through ties of blood, by singular coincidence they bore the same name—John White. Both likewise were Oxford University men. The Rev. John White, a clergyman of the Church of England, was Wesley's great-grandfather on his father's side. Of him a distinguished authority says: "About 1624 he [the Rev. John White] and some of his friends projected a new colony in Massachusetts, in New England, and, after surmounting many obstacles, secured a patent." In the "Dictionary of National Biography" also, we read of this John White: "Through his exertions the Massachusetts Company, of which Sir Richard Saltonstall was a chief shareholder, was formed. John Endecott was sent out as governor. Francis Higginson and Samuel Skelton were chosen and approved by White as ministers, and sailed for the Dorchester colony on 4 May 1629 in the George Bonaventure."

Of the other John White, Wesley's maternal great-grandfather and a distinguished member of Parliament, the "Dictionary of National Biography" says: "The first charter of the colony of Massachusetts was procured probably under the advice, and was perhaps actually drafted by him also. His name appears among the members of the Company at meetings held before their embarkation, but he did not himself emigrate."

Approximately a century later, in the year 1736, Charles Wesley, another great-grandson of the two John Whites, and a brother of John Wesley, the founder of Methodism, was driven into the port of Boston by severe storms while on his way back to England from Georgia. This dignified graduate of Christ Church College, Oxford, remained more than a month in the city and preached repeatedly in both Christ Church and King's Chapel. George Whitefield, another Oxford graduate, closely identified with the Wesleyan movement from its beginnings, became the flaming evangelist of early American history. He preached in Boston as early as 1740. His remains still lie in the crypt

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Give Me Thy Hand

LYNN HAROLD HOUGH

In the twentieth century Wendell Wilkie wrote his "One World." In the eighteenth century John Wesley said, "The world is my parish." In ancient times the Stoics had advanced to the conception of one humanity. John Wesley transformed their conception by setting forth the idea of one *redeemed* humanity. So it happens that you can almost say: Wherever there are men there are Methodists. And so it happens that the Ecumenical Conference of Methodism brings together men from all about the world.

Crossing many seas and many lands their leaders come to the New England City of Springfield, Massachusetts. They represent many racial and cultural traditions. And every one of these traditions has been disciplined and enriched by that type of religious experience which changed the arid deistic life of the eighteenth century to something glad and glowing and creative, something full of moral and spiritual power. When they are living at the heart of their own Christian experience, Methodists can say, "There is no East nor West, there is no North nor South." Each geographical region brings something to be enriched and disciplined and transformed by the power of an Evangelical Christian experience. Each culture and each race brings something to find its final meaning and fulfilment in vital Christian life. So Methodism always has the opportunity completely to escape the provincial and the parochial as it listens to the voices of its manifold sons from all lands. Its great orchestra requires all the instruments.

It means much that in the eighteenth century the Methodist Movement went out from Oxford University and touched the lives of those who were last and lowest and least. The best the mind could do was offered to the men who had found only the worst that life could do. The best the heart could do was offered to those who seemed shut out by stone walls from every good. But it was a mind given its final thoughts by the great Evangel and a heart disciplined by the moral love of God, which carried the good news everywhere. That every man may become one of the family of God seemed an announcement literally too good to be true. But this was just the message Methodism sounded forth in the eighteenth century, and it is the message it has taken to all the continents since.

The note of singing gladness has always been characteristic of Methodism. When Paul was writing his epistles he was always bursting into song. This lyric note became a part of the very genius of Methodism. The hymns of Charles Wesley made vocal something essential to the movement. Methodists believed that they could be sure of happy fellowship with God through Christ. And they believed in a certain central triumph of love in their hearts even in this life. So it was necessary for them to sing. And so they have gone singing through the world.

You can judge any theology by the presence or absence of the lyric note. The darkly pessimistic theologies have no song in them. Methodism faces all the black blight of tragedy but it sees in the work of Christ a power which turns night into day. And it sees all this because it believes so deeply in free men who can say "yes" to God even as they can say "no." This kingliness of the power of uncoerced choice gives Methodism a doctrine of man untouched by the ugly cruelty which condemns him before he has had the opportunity to make a single decision. The free man choosing to open the door to Christ is at the very heart of the Methodist tradition and of the true Christian tradition.

"Out of the darkness of night
The world rolls into light
It is daybreak everywhere"

It is the glory of this Christian joy that it can sing in prison. And if the world itself should become a prison Methodists will not lose their song. But

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School of Theology Welcomes

Wesley Window in Robinson Memorial Chapel, Boston University School of Theology.

Dean Muelder's Welcome

To the members and delegates of the Ecumenical Methodist Conference, Greetings!

Boston University School of Theology wishes to express its great joy in having a conference of world-wide Methodist groups convened so close by. Our own beginning was marked by the enthusiasm of the cen-

:nary of the Wesleyan Movement and by ıe eagerness of American Methodists to pro- ıide an adequate theological education for ıe leaders of the Evangelical Revival. The 'entennial Jubilee convention formed a so- ıety, composed of representatives from the Iew England and New Hampshire Con- :rences with the object of establishing an ıstitution "which would represent a broad ınd profound conception of humanity and f the Divine purpose in the history of umanity." Today, that world-wide vision f one humanity led forward and redeemed y one Lord still guides the school as it lso expresses the ecumenical vocation of the vhole of Methodism.

Through its inception at the centennial of Iethodism, Boston University is proudly nked to the Oxford of Wesley's day. Wil- ıam Fairfield Warren, the first president of Boston University, used to declare that no ther fully organized American university ıas a pedigree leading back so directly and itally to the ancient university of Oxford s has Boston University. Wesley's Oxford ; memorialized in the new coat of arms re- ently adopted by the University. It com- rises a silver or white shield bearing a flor- ated cross in red, three gold or yellow rowns arranged vertically down the shield nd encircling the cross. In his Founder's Day Address, President Marsh related the old crowns both to Boston, England and to Oxford University through John Wesley.

Tied by rich and deep roots to world-wide Iethodism, Boston University School of Theology is bound even more firmly by her bligations to serve the emerging ecumenical hurch with evangelical zeal. In that spirit he school greets you. A new church is in he making. This gives to Methodism's theo- ogical schools a new imperative, a new ision, a new sense of community, a new orizon of exploratory research, and a new rophetic challenge to preach the unsearch- ble riches of Christ and the power of His edemption to a sick and rebellious world.

JOHN WESLEY

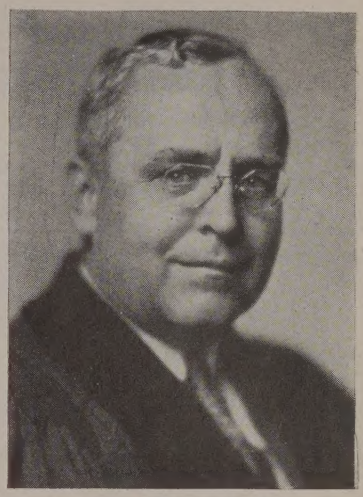
Earl Marlatt

The shades of Oxford—
The gallant More
And princely Addison—
Beckoned him to primrose paths of glory:
A peer, a premier, or a laureate.
He chose the Wyclif-way
That led to Calvary:
A crude ecstatic!
A Methodist!"
He took the world for his parish
And dreamed
That it could be redeemed
By faith in God,
A God,
Who buries His workmen
But carries on His work."

The Seventh Conference

BISHOP IVAN LEE HOLT

Resident in the St. Louis Area of The Methodist Church, and chairman of the Western Section of The Ecumenical Council



As chairman of the Western section of the Methodist Ecumenical Council, I want to add my words of welcome to those which will be given by the bishop of the Boston Area, within one of whose lovely cities the conference will meet from September 24 to October 2.

There is no more beautiful Methodist church in the world than Trinity Methodist Church in Springfield, Massachusetts. In its architecture it embodies many of our great religious traditions and provides an atmosphere in which the soul's aspirations may be lifted to the very courts of heaven. Such a meeting place we must have because Methodists will be coming from all parts of the world, with different backgrounds, but with one hope.

The word "ecumenical" is of Greek derivation and means almost literally "world-wide." It seems unnecessary to say that because the word has come to be so frequently used in church circles, but there are many members of our Methodist churches to whom the word is not so familiar. It is not correct, some say, to refer to a World Methodist Conference as an Ecumenical Conference, because an Ecumenical Conference should include others than Methodists. Strictly speaking, these critics are right, but let me say also that we have no right either to refer to our World Council of Churches as an Ecumenical Movement, because it does not include Roman Catholics. Nor can the Roman Catholic Church be called ecumenical in one sense of the word—it is world-wide but it certainly does not include all Christians. The Methodist Church is likewise world-wide and we have continued to think of our great World Conference as an Ecumenical Conference. The conference at Springfield may change the name.

The beginning of the Methodist World Movement goes back to the Methodist Episcopal General Conference of 1876, when a committee was appointed to promote a world conference. The Wesleyan Methodist Church of Great Britain endorsed this movement in 1878, and it invited other Methodist bodies to send delegates to the first Ecumenical Methodist Conference in Wesley's Chapel, City Road, London, in 1881. The Second Ecumenical Conference met in Metropolitan Methodist Church in Washington in 1891, the third in City Road Chapel in London in 1901, the Fourth in the Metropolitan Methodist Church in Toronto in 1911, the Fifth in Central Hall, Westminster, London, in 1921, and the Sixth in Wesley Memorial Methodist Episcopal Church, South, in Atlanta, in 1931.

The Seventh Ecumenical Conference was planned for Oxford or Bristol in England in 1941. The year 1941 was a sad one for England and much of our world. As soon as the war was over the Methodist Ecumenical Council made its plans to bring the Methodists of the world together to deepen their fellowship and also to consider ways in which Methodist churches around the globe can aid in the building of a better world. It was decided to transfer the meeting to the United States, and, after many conferences with much discussion, the place of meeting was chosen. The Seventh Ecumenical Methodist

(Continued on page 718)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE
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New England Welcomes The Methodists

This issue of ZIONS HERALD will go to every Methodist minister in America and to all of the delegates to the forthcoming Ecumenical Methodist Conference to be held in Springfield, Massachusetts, September 24th to October 2nd. As we go to press we feel that everything possible has been done to give a complete picture of the importance of such a gathering, and we express our gratitude to the distinguished persons who have written special articles for this issue.

The importance of this gathering cannot be adequately described. It is important because of its international meaning; it is important because it is the one conference in the world that speaks for all of Methodism; it is important because of the encouragement that it will bring to the believers in the Christian solution to world chaos.

Bishop Ivan Lee Holt and Dr. Oscar T. Olson have worked hard as hosts. They have had the most cooperative and able help of Dr. H. Hughes Wagner and a large staff of his people at Trinity Church, Springfield. Bishop Lewis O. Hartman, resident in the Boston Area has given his wholehearted cooperation in making New England ready to receive the distinguished churchmen who soon will be arriving for these important sessions.

Sessions will be held in Trinity Church and mass meetings will take place in the beautiful Springfield Auditorium where Methodism's General Conference met in 1924. There will be four hundred delegates in constant attendance at these meetings and ample accommodations have been made for visitors. Springfield will give the ten days of sessions the most gracious of settings.

New England is proud of its part in the continuing power of Methodism. We welcome our brothers and sisters with sincerity and with eager anticipation.

Europe's Unity

We cannot predict whether or not Europe will unite. Every reputable economist agrees that it should unite if it is to be economically secure. It is composed of twenty six separate areas and, as Worldover Press point out, no one of these areas has a big enough market to mass-produce effectively.

This means that any plan for Europe's economic recovery must be more than a nationalist revival. If the Marshall proposal does something to coordinate the economic efforts of the European nations it will make its most valuable contribution. On the other hand, if the Marshall plan resolves itself into a series of spasmodic loans and thus enables more tariff walls to be built between the struggling nations, then there will be no economic rehabilitation.

The critical decision before our own nation concerning universal military training must be considered as one of the most important factors in this connection. If Congress accepts President Truman's proposal, then let us frankly admit that we are for the status quo of war diplomacy. Europe will take account of our decision.

The question narrows itself down to a simple decision of whether nationalism or internationalism is to be Europe's course. Threats to circumvent United Nations or to "get tough with Russia" are simple shadow-boxing tactics and do not face this central question. No person can be blind to the abuse of the veto in these international discussions, but because of that abuse we must not invite complete disintegration of international cooperation. We must have faith in United Nations and not allow the current crises to blind our view of the longer implications.

The Republican congressmen who last week proposed a revision of UN's charter eliminating the veto power except in cases of armed intervention have made a step in the right direction. If we can solve, or

egin to solve, the world's economic relations without llowing power politics to inflict their crushing blows, hen we will be on a safe road to a peaceful world. Hungry people are desperate people, as the terrible ra of 1913 to 1939 so clearly demonstrated. Will we epeat this performance, or encourage a United States f Europe?

Dear Mr. Smith

Last week you came to Boston for one of your amous Gerald L. K. Smith rallies. You had been here before to arrange the mass demonstration of ace hate, and we all knew that you were in town but did not worry a moment about it because we do not ollow your line of thinking. We do not believe that our brand of patriotism is patriotic in a democracy—ve think that it works best under fascism.

But, dear Mr. Smith, we understand that you had quite a time of it in Boston and we are very sorry hat you did not have a chance to speak. Forty of our misguided Boston followers went to cheer you, but hundreds went to jeer and would not let you speak. We apologize for the misbehaviour of the mob who shouted you down. We know why they did not let you speak, but we believe that they were completely wrong in their violation of the right of free speech. It is always difficult to exercise democracy in a crowd, but we believe that our nation is not safe until all of us insist that every human being has the right to his own ideas.

It may be, Mr. Smith, that you would get a better hearing if you would change your tune and begin talking about civil liberties instead of why Jews should be deported and Negroes sent back to Africa. There is a simple ethic which you may recall from your former days in the Christian ministry; it was stated by a Jew named Jesus: "Do unto others as ye would that men should do unto you."

The Free Exercise Of Religion

The Daily Zions Herald of May 24, 1852 carries the full report of the General Conference Committee on Liberty of Conscience. The conclusions of that report are so timely that we recommend their reconsideration by the 1948 General Conference which will meet in Boston.

Resolved, 1st. That the free exercise of religion is an inalienable right of every man, under whatever government he may reside.

2nd. That it is the duty of British and American Christians . . . to obtain from Roman Catholic governments . . . the same religious privileges for Protestants that Roman Catholics enjoy in Britain and in the United States.

3rd. That it is the duty of every Roman Catholic clergyman to join in this petition with Protestants, and to petition the Pope. . . .

4th. That a committee of laymen and clergymen be appointed to distribute this petition for signatures.

This is an effective procedure and is just as badly needed in 1947 as it was in 1852. It is effective for it is not anti-Catholic, but is a positive procedure for the securing of civil liberties. People in too many areas in the world are denied religious freedom at this strategic hour in the world's history. Too many efforts are being waged to secure a closer tie-in of church and state. Too many politicians are capitalizing on this issue and are playing both sides. We are not interested in a bigoted approach to the question, but we are most assuredly interested in seeing a definite settlement of this pressing problem which affects the civic welfare of every human being. There must be liberty of conscience before there can be any adequate development of moral controls.

Georgia Methodists Lead The Way

The disgusting racism of the Talmadge machine in Georgia is up against a very strong force. The Methodists of Georgia have called upon all of their churches to fight any move to inject race or class prejudice into the forthcoming state political campaign. The unanimous resolution passed by the North Georgia Conference concluded with these strong words:

"It is our most deep conviction that our nation cannot endure, nor can we have the favor of Almighty God, or peace or unity within our borders, unless we maintain equal and exact justice for all men without regard to race, creed, or class."

This is the kind of leadership the church can give, when the spirit of Christ moves within the hearts of men. The truly Christian church does not allow inhibitions and fears to dictate social relations, but allies itself with the will of God and becomes the arm of a loving Christ in cooperating with all men.

This is the kind of leadership for which the world is longing and will gladly follow. Men do not join institutions for which they have no admiration, nor are they impressed with the teachings of a church which do not reflect a greater than human inspiration.

American Methodism

WILLIAM WARREN SWEET

Just ten years before the Declaration of Independence, Methodism came to America by way of two Irish lay preacher immigrants, Robert Strawbridge and Philip Embury. Neither had come with John Wesley's knowledge. In fact there is no evidence that Wesley had ever thought of America as a possible field for the expansion of his movement, until he learned that Methodist classes had been formed in Maryland and in New York City. Soon other immigrant preachers appeared, and also a British army officer, Thomas Webb, one of Wesley's own converts, who had been assigned to military duty in America. Informed of what was happening in the colonies, and urged to send help, Wesley at the conference of his preachers in 1769 called for volunteers to go to America. By 1774 eight had been sent out, among them Francis Asbury who landed in Philadelphia in 1771. All of this was happening in the midst of the agitation which was to result in the War for Independence. Fortunately Methodism had gained a foothold in several of the colonies before the breach came with the mother country. During these early years Methodism's main strength in America was in Virginia and Maryland, where the Church of England was strongest and where it found a devoted helper in Devereux Jarratt, an evangelical Church of England clergyman in south central Virginia. In fact two thirds of the Methodists in America at the end of the Revolution were found in the countries surrounding his parish.

Fortunately for American Methodism all the English preachers had returned to England soon after the beginning of the Revolutionary War except Francis Asbury, who had determined to cast in his lot with the Americans. This left the responsibility of carrying forward the Methodist movement to the native preachers under Asbury's supervision, and gave Methodism a chance to become thoroughly Americanized by the time independence had been won. This, in spite of Wesley's Toryism and his condemnation of the American cause. By the time the treaty of peace had been signed which gave recognition to the United States as a free and independent nation the Methodists had grown to the respectable number of some 15,000.

Though John Wesley had opposed American independence, when it came, he was wise enough to see that his followers in America could no longer be completely under his direction; that they must now become an independent body and with their own ordained ministry. This was speedily accomplished in 1784 at the Christmas Conference, where the American

Bishop Francis Asbury who blazed the trail through America's wilderness for the Christian gospel.

Conference Program

(Continued from page 699)

2:30 P.M. "Sixteen Years of Methodism." Addresses from the Western section; The United States—Dr. William Warren Sweet, professor of American Christianity, University of Chicago, Chicago, Illinois. Latin America—Bishop Eleazor Guerra, The Methodist Church in Mexico. Asia—Bishop W. Y. Chen, The Methodist Church in China.

4:00 P.M. Adjournment. Tea in the church parlors.

8:00 P.M. The presiding officer: Dr. Wilbert Howard, chairman of the Eastern Section. A service of worship: The Rev. E. W. Odell, superintendent of the Central Mission, Bristol, England.

8:30 P.M. Address, "The World in Which Methodism Serves," Dr. Paul Hutchinson, managing editor, *The Christian Century*, Chicago, Illinois.

THIRD DAY: FRIDAY, SEPTEMBER 26TH.

9:00 A.M. The presiding officer: Bishop Ivan Lee Holt, chairman of the Western section. A service of worship: Bishop Alexander P. Shaw, The Baltimore Area, The Methodist Church.

9:30 A.M. Addresses on the general theme: "Social Tensions in the Modern World." 1. "Racial Tensions and Minority Groups," Dr. Frederick B. Newell, executive secretary, The New York City Society of the Methodist Church; 2. "Christian Ideals of Marriage and the Home," The Rev. J. V. Waterhouse, vice principal, The National Children's Home of the British Methodist Church; 3. "Justice in the Industrial Order," Bishop Francis J. McConnell, The Methodist Church; 4. "The Modern State and Human Values," The Rev. E. Benson Perkins, general secretary for Chapel Affairs, The Methodist Church in Great Britain.

12:15 P.M. Luncheon.

2:00 P.M. Four discussion groups on the morning themes. A discussion leader and three resource men for each group will be selected by the general chairmen of discussion groups, Dr. Edmond D. Soper, Garrett Biblical Institute, Evanston, Illinois and Dr. Harold W. Roberts, Richmond College, Surrey, England.

4:00 P.M. Adjournment. Tea in the church parlors.

8:00 P.M. The presiding officer: Dr. Wilbert Howard, chairman of the Eastern section. A service of worship: The Rev. W. H. Jones, Wesleyan Reform Union, Sheffield England.

8:30 P.M. Addresses: "Methodism and the Common Man," The Rev. Eric W. Baker secretary, The Education Committee, The Methodist Church in Great Britain. "Methodism in Action," Bishop G. Bromley Oxnam, The New York Area, The Methodist Church.

FOURTH DAY: SATURDAY, SEPTEMBER 27TH.

9:00 A.M. The presiding officer: Bishop Ivan Lee Holt, chairman of the Western section. A service of worship: Bishop J. Waskom Pickett, Bombay (India) Area, The Methodist Church.

9:30 A.M. Addresses on the general theme: "The Witness of Methodism." 1. "The Evangel and This Time," The Rev. Colin A. Roberts, general secretary, Home Missions, The Methodist Church in Great Britain; 2. "Reaching the Unchurched," The Rev. Paul W. Quillian, minister, The First Methodist Church, Houston, Texas; 3. "The Teaching Church," Dr. Harris F. Rall, professor of Christian Doctrine, Garrett Biblical Institute, Evanston, Illinois; 4. "The Transforming Gospel," The Rev. W. E. Sangster, minister, Central Hall, London, The Methodist Church in Great Britain.

12:15 P.M. Luncheon.

2:00 P.M. Four discussion groups on the morning themes. A discussion leader and three resource men for each group will be selected by the general chairmen of discussion groups, Dr. Edmond D. Soper, Garrett Biblical Institute, Evanston, Illinois and Dr. Harold W. Roberts, Richmond College, Surrey, England.

4:00 P.M. Adjournment. Tea in the church parlors.

8:00 P.M. The presiding officer: Dr. Wilbert Howard, chairman of the Eastern section. A service of worship: The Rev. W. S. Northridge, principal of Edgehill College, Belfast, Ireland, former president of the Irish Conference.

8:30 P.M. Addresses: "The Methodist Tradition," President Charles H. Wesley, Wilberforce University, Wilberforce, Ohio. "Methodism and Modernity," President Umphrey Lee, Southern Methodist University, Dallas, Texas.

FIFTH DAY: SUNDAY, SEPTEMBER 28TH.

11:00 A.M. Worship in the Springfield churches. (Guest preachers in the various churches of the community.)

3:30 P.M. A men's service—South Congregational Church. The presiding officer: Bishop John A. Gregg, African Methodist Episcopal Church, Kansas City, Missouri. Addresses: Professor A. Victor Murray, president of Chestnut College, Cambridge, vice-president of the conference, The Methodist Church in Great Britain. Dr. Harry N. Holmes, associate secretary, World Alliance for International Friendship. A women's service—Christ Church Cathedral. The presiding officer: Mrs. Franklin Reed, president, The World Federation of Methodist Women, The Methodist Church. Addresses: Dr. Dorothy Farrar, vice president, Wesley College, Ilkley, Yorkshire; Mrs. J. D. Bragg, president, Women's Division of Christian Service,

(Continued on page 708)

The old elm on Boston Common where Jesse Lee preached his first sermon in Boston, July 11, 1789

preachers in cooperation with three English preachers, whom Wesley had sent over, formed the Methodist Episcopal Church. Wesley had ordained two of the preachers, Richard Whatcoat and Thomas Vasey, whom he had sent over with Dr. Thomas Coke, and they in turn ordained a number of the American preachers, and thus was begun an American Methodist apostolic succession which has continued to this day.

The new Methodist Episcopal Church was the smallest and the most humble religious body in America at the beginning of our national period. By 1850 it had become the largest Protestant body in the land, with a membership of 1,300,000. This extraordinary growth was due primarily to three main factors. One was the fact that Methodism possessed in the circuit system the most effective method of following population west; the second was that the Methodist gospel of free grace and individual responsibility was ideally suited to the frontier, the most democratic society in the world; and third, Methodism did not limit its appeal to one racial, economic or social group, but tried to reach them all. One of the things which retards Methodism today is that she now, more or less unintentionally and unconsciously, limits her appeal to a certain economic and cultural stratum in American society.

American Methodism has experienced two great tragedies, both of which terminated in divisions. The first developed over the autocratic system of church government, inherited from John Wesley, which placed too much power in the hands of a few men; the second arose because of slavery, which through natural causes had secured a strangle hold upon the southern states. The first resulted in the formation of the Methodist Protestant Church in 1830; the second in the formation of the Methodist Episcopal Church, South in 1845. Partly because both divisions involved no doctrinal differences, and because all three had remained basically alike throughout the years of separation, the divisions have now been fully healed (1939) in the present Methodist Church, which represents the most important church union ever to take place in the long history of Christendom. Outside the new united Methodist Church there are three large independent Negro Methodist bodies representing a total membership of more than a million; the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal churches. All together there are in the United States today near ten millions of Methodists.

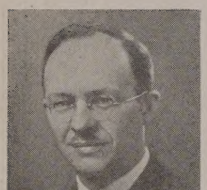
American Methodism has exercised for more than a century a powerful educational influence in American life. By 1860 thirty-four permanent Methodist colleges had been established and the number today is much greater.

(Continued on page 715)

METHODISM IN NEW ENGLAND

J. REX SHEPLER

A Chronological Story



1789 Bishop Asbury at the New New York Conference commissions Jesse Lee to preach in New England. Lee organizes the first Classes in Connecticut.

1790 The first Methodist chapel in New England is built at Stratford, Connecticut. Jesse Lee preaches on Boston Common, gains foothold in Lynn. Three assistants are appointed by Asbury.

1791 Tht first Methodist society is formed, and church building erected, in Massachusetts at Lynn.

1792 Bishop Asbury holds the first Methodist Conference in New England at Lynn.

1794 The first Methodist church in Rhode Island is built at Warren. The first Methodist society in Maine is formed at Monmouth.

1797 The first session of the New England Annual Conference meets at Wilbraham, nine miles from Springfield.

1798 The first Conference session in Maine meets at Readfield.

1806 The first Conference session in New Hampshire meets at Canaan.

1811 The first Conference session in Vermont meets at Barnard.

1817 A New England Conference seminary opens at Newmarket, N. H.

1819 The first Methodist Missionary Society in the United States is formed at First Church, Lynn.

1823 Zions Herald, "the oldest Methodist newspaper in the world," is established by the New England Conference.

1824 Wilbraham Academy is established, to replace the seminary at Newmarket. Maine Wesleyan Seminary is founded at Kent's Hill.

1824 The Maine Conference is formed.

1829 The New Hampshire (and Vermont) Conference is formed.

1830 Wesleyan University is incorporated, with Wilber Fisk as president.

1831 The Boston Wesleyan Association, a laymen's organization, is established, to publish Zions Herald.

1831 Melville B. Cox goes from the New England Conference as the first Methodist missionary to Africa.

1833 Jesse Lee goes out from the New England Conference as the first missionary to Oregon and the Flathead Indians.

1835 The New England Conference elects an entire abolitionist delegation to the forthcoming General Conference. The New Hampshire Conference does likewise.

1839 Newbury (Vermont) Institute, the predecessor o Boston University School of Theology, is organized b the New England Conference.

1840 The Providence (New England Southern) Confer ence is formed.

1847 The Newbury Institute moves to Concord, New Hampshire.

1852 The General Conference meets at Bromfield Stree Church, Boston. A daily issue of Zions Herald is pub lished.

1856 William Butler goes out from First Church, Lynn as the first Methodist missionary to India. His daughter Miss Clementina Butler, is still active.

1864 The first black man ever admitted to a Methodis Annual Conference, John M. Mars, is received b proxy into the New England Conference.

1867 The Concord Biblical Institute moves to Boston.

1869 The Women's Foreign Missionary Society of th Methodist Episcopal Church is founded by eight wo men at Tremont Street Church, Boston.

1869 Boston University is incorporated, with William Fairfield Warren as its first president.

1872 William Butler founds the first Methodist missio in Mexico.

1889 The New England Deaconess Association is organ ized.

1895 Edgar J. Helms begins the work of Morgan Mem orial as an institution church in the South End o Boston.

1896 The New England Deaconess Hospital opens it doors, with Dr. William N. Brodbeck as president.

1912 The Wesleyan Building is erected in Copley Square Boston, as Methodist headquarters for New England

1912 The Goodwill Industries originate at Morgan Mem orial.

1915 The third Epworth League summer Institute in th country opens at Lasell Seminary, Auburndale.

1924 The General Conference meets at Springfield, Mass

1925 The five Conferences of New England vote in favo of Methodist union; the plan finally consummated i 1939.

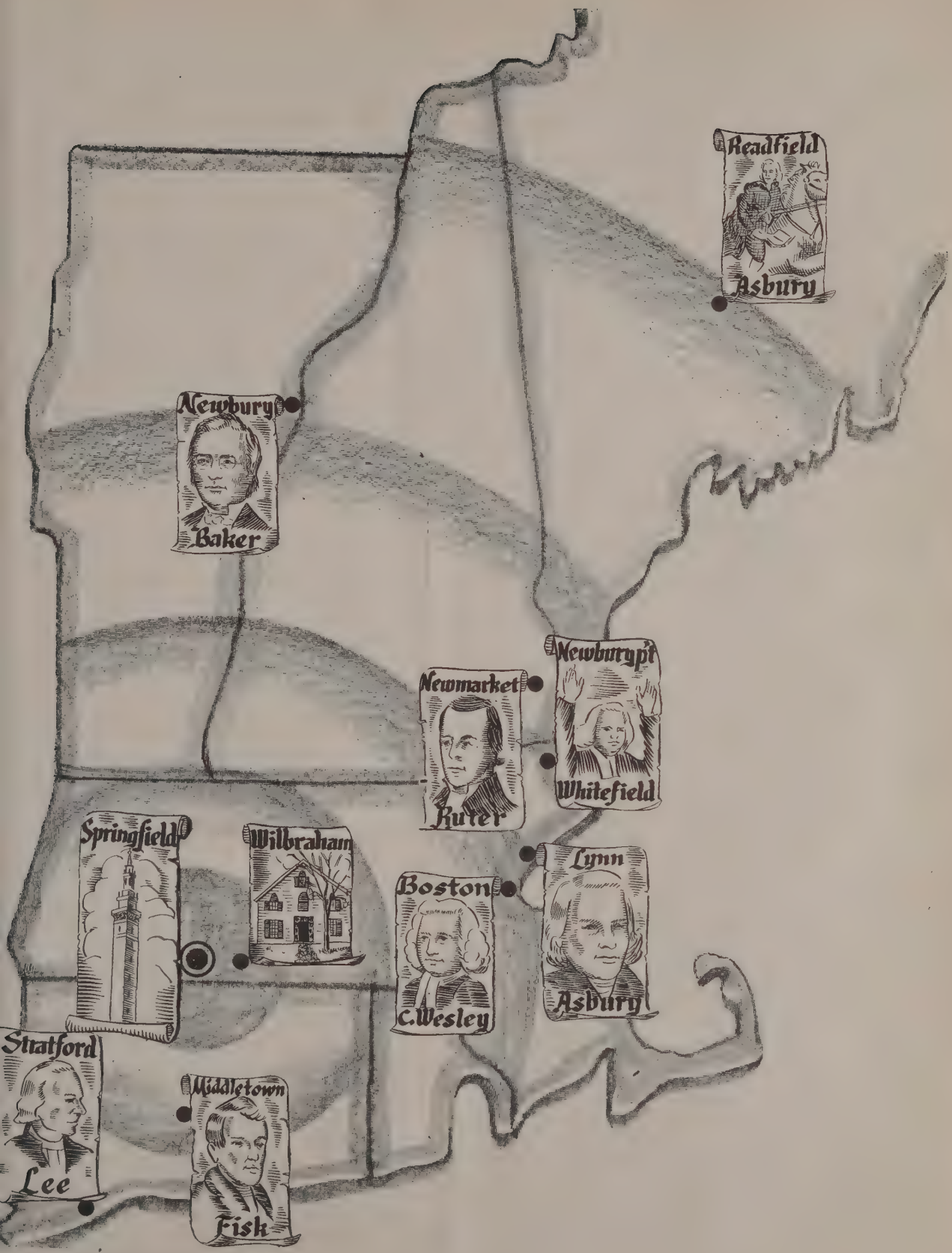
1934 A daily religious broadcast of the services at th Church of All Nations, Boston, five days a week, begin its continuous record of undenominational radio min istry.

1944 The New England Southern Conference establishe a Conference Center at Glocester, Rhode Island.

1946 The Conferences of New England win 18,683 mem bers for the church during the Year of Evangelism.

1947 The Methodist Ecumenical Conference convenes a Trinity Church in Springfield, Massachusetts.

1948 The General Conference comes to Boston.


Readfield
Asbury
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Whitefield
Newmarket
Ruter
Springfield
Wilbraham
Lynn
Boston
Asbury
C. Wesley
Stratford
Lee
Middletown
Fisk

Trinity's Welcome

H. HUGHES WAGNER

Church Tower

The members and officials of Trinity Church are fully aware of the significance of the forthcoming Methodist Ecumenical Conference. The sense of honor at being the host church is quite overshadowed by a sense of responsibility at the prospect of representing, to a considerable degree, the spirit of the American Methodist local church to the delegates from overseas.

Twenty committees are hard at work on the details of arrangements. Mr. Charles E. Lee, the general secretary of the Springfield YMCA, is the local chairman. The Springfield Chamber of Commerce is deeply interested and all of the Methodist churches in the city are, of course, cooperating. The Rev. Maurice Bullock, superintendent of the Springfield District, is acting as co-chairman.

It is planned to hold all of the evening sessions in the Municipal Auditorium, but the morning and afternoon meetings and the seat of the conference will be at the church. Since Trinity is in a residential district, about two miles from hotels and restaurants, this presents some difficult problems in transportation and catering. Every effort, however, is being made to translate these difficulties into advantages.

For one example, Trinity is so located that a vast and beautiful public park, filled with trails, lakes and gardens, serves as her campus. Weather permitting, every hour between sessions will be a delight of the sort that no down-town church or convention hall could possibly provide.

Mr. Arthur Biglow, carilloneur of Princeton University, has been engaged to provide daily recitals on the 61 bell carillon in the tower. Though Mr. Biglow is a native of Springfield, he lived for several years before the war in Belgium, mastering this great instrument, and is spending this summer in Europe.

Trinity Church was one hundred years old in 1944 and the present cathedral edifice is the fourth in her history. The building was begun in 1922, at the time of the unification of old Trinity and old Grace churches, and was dedicated in 1928. Bishop Edwin Holt Hughes, who will be an honored guest at the conference, was the presiding bishop at the dedicatory services.

The pastor to whom much of the credit is due for the artistic and symbolic character of the buildings, was the late Rev. Dr. Fred Winslow Adams, more recently in the chair of Liturgy and Worship at Boston University School of Theology. In one of the nitches in the pulpit where the carved images of outstanding personalities of several denominations are remembered, is the statue of Dr. Adams. He left us for eternity a year and a half ago. How he would have gloried in this conference in his church!

Dr. Adams was followed, in 1930, by the Rev. Dr. F. Marion Smith. He was called to the presidency of Evansville College, then returned to the pastorate and has this year been appointed to our great church in Berkeley, California. The present pastor came from West Virginia in 1936.

Trinity is filled with symbolism too extensive to discuss here. The 21 aisle windows, dealing with the Light of Christ in the life of the world, are well

Conference Program

(Continued from page 705)

The Methodist Church. A youth service—Trinity Methodist Church. The presiding officer: The Rev. Hoover Rupert. Addresses: The Rev. Gene Frank, minister, Washington Ave. Methodist Church, Kansas City, Kans. The Rev. J. K. Whitehead, general secretary of Youth Department, The Methodist Church in Great Britain.

8:00 P.M. The presiding officer: Bishop Ivan Lee Holt, chairman of the Western section. A service of worship: Bishop Ralph S. Cushman, The St. Paul Area, The Methodist Church.

8:30 P.M. Addresses: "The Catholicity of Methodism," Dr. Lynn Harold Hough, former dean of Drew Theological Seminary, Drew University, Madison, N. J.; "The Spiritual Power of Methodism," Dr. Harold Roberts, tutor in theology, Richmond College, Surrey, England, secretary of Eastern section, Ecumenical Methodist Council.

SIXTH DAY: MONDAY, SEPTEMBER 29TH.

9:00 A.M. The presiding officer: Dr. Wilbert Howard, chairman of the Eastern section. A service of worship: Bishop W. J. Walls, African Methodist Episcopal Zion Church, Chicago, Illinois.

9:30 A.M. Addresses on the general theme "The Church In Life and Devotion." 1. "Personal Religion," Dr. Edgar Brightman, professor of philosophy, Boston University Graduate School, Boston, Mass.; 2. "The Church and Contemporary Morals," Dr. Roy L. Smith, editor of *The Christian Advocate*, Chicago, Illinois; 3. "The Religious Life and Worship," The Rev. A. Stanley Leyland, minister, Muswell Hill Methodist Church, London; 4. "The Sacraments and Christian Living," Dr. W. Russell Shearer, district chairman, Stoke and Macclesfield District, The Methodist Church in Great Britain.

12:15 P.M. Luncheon.

2:00 P.M. Four discussion groups on the morning themes. A discussion leader and three resource men for each group will be selected by the general chairmen of discussion groups, Dr. Edmond D. Soper, Garrett Biblical Institute, Evanston, Illinois and Dr. Harold W. Roberts, Richmond College, Surrey, England.

4:00 P.M. Adjournment. Tea in the church parlors.

8:00 P.M. The presiding officer: Bishop Ivan Lee Holt, chairman of the Western section. A service of worship: The Rev. Benjamin Gregory.

8:30 P.M. Addresses: "Resources for Living." 1. The Rev. W. G. Slade, president of the Conference, The Methodist Church of New Zealand; 2. Bishop Arthur J. Moore, The Atlanta Area, The Methodist Church; 3. The Rev. E. Stanley Jones of India.

Seventh Day: Tuesday, September 30th.

9:00 A.M. The presiding officer: Dr. Wilbert Howard, chairman of the Eastern section. A service of worship: Dean Fred Holloway, Drew Theological Seminary, Drew University, Madison, N. J.

9:30 A.M. Addresses on the general theme: "Methodism's Responsibility in the Redemption of Society." 1. "Methodism and Its World Mission," The Rev. E. Gordon Rupp, tutor in church history, Richmond College, Surrey, England; 2. "The Unfinished Task in the World," Dr. Ralph E. Diffendorfer, executive secretary, Division of Foreign Missions, Board of Missions and Church Extension, The Methodist Church; 3. "The Rehabilitation of Dislocated Peoples," The Rev. Henry Carter, chairman, Ecumenical Refugee Commission, London; 4. "Co-operation With Other Churches in the World Mission," Dr. Channing Tobias, executive secretary, Commission on Race Relations, Federal Council of the Churches of Christ in America.

12:15 P. M. Luncheon.

2:00 P.M. Four discussion groups on the morning themes. A discussion leader and three resource men for each group will be selected by the general chairmen of discussion groups, Dr. Edmond D. Soper, Garrett Biblical Institute, Evanston, Illinois, and Dr. Harold W. Roberts, Richmond College, Surrey, England.

4:00 P.M. Adjournment. Tea in the church parlors.

8:00 P.M. The presiding officer: Bishop Ivan Lee Holt, chairman of the Western section. A service of worship: Miss Elaine Hammerton, secretary, The Methodist Study Center, London.

8:30 P.M. Addresses: "The World Vision of Methodism." The Rev. Ralph W. Sockman, minister, Christ Methodist Church, New York City. The Rev. J. W. Burton, president of the General Conference, The Methodist Church in Australia.

Eighth Day: Wednesday, October 1st.

9:00 A. M. The presiding officer: Dr. Wilbert Howard, chairman of the Eastern Section. A service of worship: Bishop A. Frank Smith, The Houston Area, The Methodist Church.

9:30 A. M. Addresses on the general theme: "Methodism and the Larger Fellowship" 1. "Methodism and Interdenominational Co-operation," Dr. John R. Mott, president, World's Alliance of Young Men's Christian Associations, New York City. 2. "Methodism and Church Union," The Rev. Gordon A. Sisco, secretary of the General Council, The United Church of Canada; 3. "Methodism and the World Council of

(Continued on page 715)

known. The church is really a group of three buildings. The Community House, where the equipment includes a swimming pool and gymnasium, is the center of a seven-day-a-week institutional program. Grace Chapel, one of the most perfect and worshipful little sanctuaries in the country, with the carillon tower above, is the scene of numerous weddings and is always open to the public for private devotion and prayer. Then there is the sanctuary, with educational departments beneath.

Two thrilling improvements to the physical property should be completed by September. The first is the gift of Mr. Horace A. Moses, made just prior to his death this year—the installation of stained glass clerestory windows throughout the sanctuary. This work is under the supervision of the Allen, Collins and Willis, an architectural firm, of Boston, the original architects of the church. The craftsmanship is from three studios, including Burnham's where much of the original stained glass work in the church was done. The ten largest windows, of three lancets each, and the three chancel windows, will develop the theme, "The Faith We Declare." They are based on the official and traditional creeds of Methodism. The east transept windows will be in the nature of memorials for our war dead.

The second major project is the installation of ten carved statues for the niches in the reredos. These are being completed by the Ross studios in Cambridge and will represent the outstanding Christian personalities for every two centuries in Christian history. After considerable discussion the figures for every era except one have been decided upon. But the foremost Christian representative for the period of 1800 to the present time is, at this writing, still in doubt. We may leave that one for the conference to decide!

It will be of interest to the delegates to know that the present membership of Trinity is 2100; that the cumulative number of people who participate in Trinity affairs per year is 120,000, divided almost equally between strictly religious functions and community type activities; that the average number of people in all Trinity worship services, per Sunday, is 1100; that the enrolment in the Christian education department is 600; that there are ten full time and seven part time employees on the staff; that the church is completely out

(Continued on page 717)

Entrance to Trinity Sanctuary

Methodism Pioneering In New England

MAURICE L. BULLOCK

When Jesse Lee came to New England in 1790 Jonathan Edwards had been dead only thirty-two years. New England religion was still under the somber shadows of Edwards' Calvinism, needing restoration to naturalness and reality. Its rationalism needed to be undermined and replaced with a theology of experience in which intuition and unity could take the place of dogma and system. It was the Methodist itinerancy, moving in slowly at first, pioneered by Jesse Lee and Francis Asbury that brought to this whole region abundant refreshment and the promise of new life.

Why was Methodism so slow in coming to New England? It had been in the United States for thirty years and had met encouragement everywhere else. But New England was considered remote, sealed up, walled around and impenetrable, earnestly defended against any new religious sect. It was considered the best churched part of the land and was divided into closely guarded parishes with religion established by law as in old England. In those days it was generally hostile to the Church of England with which Methodism was affiliated. But, above all, New England was most strongly fortified by its general culture and its severely Calvinistic doctrines and was generally against the acceptance of any preaching with an Arminian tincture. It held itself in moral and intellectual matters aloof and above any need of outside assistance, least of all, from a set of itinerant preachers who appeared as disturbers of the peace and even as wolves in sheep's clothing.

But Jesse Lee was subject to many vexatious rebuffs. New England was not only the last section of the land to be invaded but it was the least hospitable. The ministers of the settled parishes were alarmed by the presence of such men as Jesse Lee among them and denounced them from their pulpits as a corrupt and corrupting influence, preaching a spurious Christianity, going about the country "preaching damnable doctrines and picking men's pockets." Where there was no active persecution or bitter controversy there was a most chilling atmosphere of utter indifference. At Milford, Lee said, "This is the third time I have preached in this place and I have not yet become acquainted with any person." On his second visit to New Haven, Beecher, a blacksmith, grandfather of Henry Ward Beecher, came to the inn and asked him to go home with him and promised to entertain him when he came again. But this was exceptional. As a rule no such hospitality was granted. It took seven months of persistent and incessant labor for Jesse Lee himself to gather in a total of nine converts, seven women and two men, the scanty first fruits of the bountiful harvests of later years in all New England.

Bishop Asbury himself followed Lee into this region and sent other men carefully selected to follow up the attack on New England orthodoxy. They were men of intense convictions. Their hardships were great. Nearly half of those whose deaths are recorded between 1773 and 1845 fell before they were thirty years old. But they were men of unusual energy, sagacity and piety. They had a great gospel to preach, a free, full, present salvation; they had the lyrics of Charles Wesley to sing; they had enthusiasm, fluency of speech, were quick at repartee, strong at argument, ready to do and die to help redeem lost men. They carried with them an atmosphere of deep and permanent exhilaration; their public worship was electric with spiritual life and love. It is not surprising that they succeeded all over New England. In spite of the Standing Order (Early Congregationalism) with its history and learning and powerful theologians, in spite of the closely articulated parish system which everywhere resisted their inroads, in spite of all the contempt and disdain with which they were met by so much of the prevailing society, these strong men of God secured a hearing, established churches, raised up

(Continued on page 715)

Foreign Delegates

The following delegates elected by the British Conference hope to attend the Methodist Ecumenical Conference, Springfield, Mass. September 24-October 2, 1947

THE METHODIST CHURCH IN GREAT BRITAIN

The Rev. W. E. Farndale, 10 Mainwaring Road, Lincoln.
Mr. A. Victor Murray, Chestnut College, Cambridge.
The Rev. Dr. Benjamin Gregory, Gatesgarth, Selsey, Sussex.
Mrs. Benjamin Gregory, Gatesgarth, Selsey, Sussex.
Sir Malcolm Perks, Bt. 40 Berkeley Sq., London W. 1
Sir George Knight, 32 Portarlington Rd., Bournemouth, W.
The Rev. Dr. Harold Roberts, 81, Queen's Road, Richmond, Surrey.
Mr. C. T. Nightingale, 8, North St. David Street, Edinburgh.
Mrs. C. T. Nightingale, 8, North St. David Street, Edinburgh.
Mr. Herbert Ibberson, Chyvadna, Mapplewell, Nr. Barnsley, Yorks.
Miss Dorothy Farrar, The College, Ilkley, Yorks.
Miss Alice Walton, 25, Marylebone Rd., London, N. W. 1.
Dr. Arthur R. Hill, 4, Park Road, Ipswich, Suffolk.
Miss Elaine Hammerton, 51, Warrington Rd., Harrow, Middlesex.
Mr. J. A. Stead, Sutton cum-Lound, Retford, Notts.
Mr. A. H. Havelock, 1, Central Bdgs., Westminster, S. W. 1.
Mrs. A. H. Havelock, 1, Central Bdgs., Westminster, S. W. 1.
Mr. Duncan Coomer, 117 Alumhurst Rd., Bournemouth, W.
Mr. Herbert Hawthorne, Thorn Mount, Warrington Rd., Ash Bank, Stoke-on-Trent.
Mrs. Herbert Hawthorne, Thorn Mount, Warrington Rd., Ash Bank, Stroke-on-Trent.
Mr. J. L. Dawson, Birkby Grange, Huddersfield, Yorks.
Mrs. J. L. Dawson, Birkby Grange, Huddersfield, Yorks.
Miss Ethel Armistead, 16, Mayfield Avenue, Halifax.
Mr. David Foot-Nash, 12, Sussex Street, Plymouth.
Mrs. David Foot-Nash, 12, Sussex Street, Plymouth.
The Rev. Dr. Newton Flew, Wesley House, Cambridge.
The Rev. Dr. W. F. Howard, 144 Friary Rd. Handsworth, Birmingham, 20.
Mrs. W. F. Howard, 144 Friary Rd., Handsworth, Birmingham, 20.

The Rev. Benson Perkins, Central Bdgs., Oldham St., Manchester.
The Rev. Dr. W. E. Sangster, 1, Central Bdgs., Westminster, London, S. W. 1.
Mrs. W. E. Sangster, 1, Central Bdgs., Westminster, London, S. W. 1.
The Rev. Maldwyn Edwards, 1, Central Bdgs., Westminster, London, S. W. 1.
The Rev. Colin A. Roberts, 1, Central Bdgs., Westminster, London, S. W. 1.
The Rev, Henry Carter, 21, Bloomsbury St., London, W. C. 1.
The Rev. Dr. Eric W. Baker, 130 Horseferry Road, London, S. W. 1.
The Rev. W. R. Shearer, Parkfield, Longston, Stoke-on-Trent.
The Rev. E. G. Rupp, Wesley House, Cambridge.
The Rev. A. S. Leyland, 4, Page's Hill, London, N. 10.
Mrs. A. S. Leyland, 4, Page's Hill, London, N. 10.
The Rev. J. W. Waterhouse, Highbury Pk., London, N. 5.
Mrs. J. W. Waterhouse, Highbury Pk., London, N. 5.
The Rev. H. Watkin-Jones, Redcliffe, North Grange Road, Leeds, 6.
The Rev. Maurice Barnett, Cliff College, Calver, Nr. Sheffield.
The Rev. J. K. Whitehead, Ludgate Circus House, London, E. C. 4.
The Rev. E. W. Odell, Central Hall, Old Market St., Bristol 2.

WESLEYAN REFORM UNION

The Rev. W. H. Jones, 87-89 West Bar, Sheffield, 3.
Ald. L. F. Milner, J. P., 3 Vernon Road, Totley, Sheffield.

IRELAND

The Rev. W. Johnstone Hunter, "Aldersgate," Palmerston Park, Dublin.
Mr. M. R. Maconkey, "Holwell," Lansdowne Rd., Belfast.
The Rev. W. L. Northridge, Edgehill, College, Belfast.

METHODIST CHURCH OF NEW ZEALAND

The Rev. W. G. Slade, president of the conference, 149 Tennyson Street, Dunedin C. 2.
The Rev. G. I. Laurenson, general superintendent of Home and Maori Missions, P. O. Box 23W, Auckland C. 1.
The Rev. A. Everil Orr, superintendent, Auckland Central Mission, 2 Airedale St., Auckland.
Mr. Gordon S. Capper, vice-president of the conference, 12 Heriot Row, Dunedin C. 2.
Mr. C. R. Edmonds.

(Continued on following page)

The Ecumenical Methodist Conference

OSCAR THOMAS OLSON

Minister of Epworth-Euclid Church in Cleveland, Ohio and Secretary of the Western Section, Methodist Ecumenical Council

The Ecumenical Methodist Conference which will meet in Springfield, Massachusetts, Wednesday, September 24th to Thursday, October 2nd, 1947 is one of the world-wide Christian assemblies which will meet during the next few months. All of the Christian fellowships that make up the church of Christ have a deep awareness of responsibility to make clear and definite the Christian witness in this generation. Has the Methodist movement a contribution of a creative and redemptive character to make to our time? Or is our evangelical emphasis merely an aspect of an on-marching history without significance in the contemporary scene? Every Christian body is being forced to ask and answer a primary question if it is to vindicate its place in the world of our time: What have we to offer to the needs of man?

By its very nature the church is subject to real dangers and liabilities. It is always in danger of becoming provincial and parochial in its outlook. It is tempted to save itself and to forget that its Lord saved others, not Himself. It is in danger of being controlled by its own machinery; of losing the significance of its witness in its program and methods; of creating managers instead of prophets; of losing the passion of the heart of Christ and thus failing to touch the world's heart.

It is no accident that vast numbers of people all over the world are seeking the satisfactions of life apart from the church. A purely secular way of living by-passes the spiritual values. When the church is made incidental the religious purpose disappears. Yet in a strange and compelling way the question persists in being lifted: Can the church save the world? Even when the statistical evidence throughout our civilization seems to be adverse scores and hundreds of thoughtful interpreters of contemporary life confess that they see no hope for our world except in a revival of spiritual life. Only an experience of the Christian purpose that is world-wide in its reach is adequate for the need of our day. It is true that many of our contemporaries have grown tired under the pressure of living and see no hope in organized religion. These people bring all kinds of caustic criticism to bear upon the church. They easily forget that they themselves are the children of the great tradition of the Christian religion. Not a few of them are simply spoilers and soilers of the nest in which they were nurtured.

Our generation has made an important discovery. It knows that an easy and facile optimism will not save the world. It is aware that the outer scaffolding of life that we call civilization will not hold society together. It is certain that the resources that make for the spiritual and ethical culture of life must be discovered, released and made effective. The purely secular measure of life is engrossed with the outer structure. This leads to a pagan, selfish way of living.

Here is where Methodism has a message or witness to bring. The wide spread religious and moral disintegration of our time must be matched with a personal testimony so real and so vital that it will win the men and women of

(Continued on following page)

our time to an acceptance of that disclosure of God in Christ which alone can transform human nature, and reconcile nation to nation, race to race.

The central need of this day is to make the Christian gospel effective in a world dominated by secular ideals and pagan practices. At the very center of the life of the church must be certainty of the living God.

It was this creative assurance in the minds and hearts of the Wesleyans of the 18th century that brought the Methodist movement into being. It was a witness of the reality of God that sent these men out to spread scriptural holiness throughout the world.

Eighteenth century England and America knew its own version of the power of secular paganism. That century knew three attitudes toward religion. (1) The great masses of the plain people indifferent about religion. They neither thought nor cared much about the spiritual values of life. (2) Among literate and educated people there was a cynical "free-thought," which styled itself "Deism." It openly and caustically bowed God out of the universe. (3) In religious circles there was a current acceptance of a deadly spiritual determinism. The elect were chosen of God; the others were destined to be damned.

The Wesleys refused to accept the imprisoning ideas. The Wesleys were moved by a respect for persons as persons. They were sure that God was not an absentee landlord. They felt an assurance of God's care for every person. So John Wesley brought his witness:

"Sent by my Lord, on you I call,
The invitation is to all,
Come, all the world; come, sinner, thou,
All things in Christ are ready now.

My message as from God receive,
Ye all may come to Christ, and live:
O let His love your hearts constrain,
Nor suffer Him to die in vain."

History may be merely a post-mortem on society. But it may be a sorce of creative dynamic power. Our knowledge of past forces, resources and energies should equip us to face the situations that confront us today. Methodism instead of being a spent force in history may be a living and redemptive energy in the life of today. We have a witness to bring. It is not a religion of demands: it is a religion of invitations. It is in the word of Jesus: "Come unto me, all. . . ." This universality is echoed in the Epistles. "The Lord is not willing that any perish, but that all should come to repentance."

So in this uniquely dangerous and promising time it is a good and great thing for world-wide Methodism to meet and share its insights so as to better "serve the present age." The Ecumenical Conference will meet to consult the hopes of men and pray that they grow wise into a commanding faith. The conference will make much of the glow and glory of the living Christ in the life of the world. Current events may often confirm the doubts of men as to their hopes for a world built after "the pattern shown forth on the mount." Mortimer Adler, brilliant philosopher of the University of Chicago, recently affirmed his conviction that the peace of the world might be acheived in 500 years. But Thomas Jefferson in his "Notes on Virginia," written in the 18th century said that it would take 100 years for civilization to reach the Mississippi, and another 300 years for it to reach the west coast. Jefferson said 150 years ago, that it would take 500 years for us to settle the United States! We need to take into account the unpredictabilities of history. Men must learn to live by faith. Doubts will be defeated when hopes are moved by experience of the Christian purpose. At a time when suspicion, fear and hatred so easily capture the minds of men it is reasurring to see signs of a new spiritual vitality manifest itself among the people known as Methodists. Here it may be that we shall be used of God to make decisions and point directions which shall help guide the

(Continued on page 717)

Foreign Delegates

(Continued from preceding page)

VISITORS

Alderman John G. and Mrs. Nixon, 21, Eldon Square, Newcastle-on-Tyne.

METHODIST CHURCH IN AUSTRALIA

The Rev. J. W. Burton, 138 Castleroayh Street, Sydney, N. 3. N.
The Rev. H. G. Secomb, 430 Little Collins Street, Melbourne, Vic.
The Rev. G. A. Wheen.
Hon. Norman Makin, Washington, D. C.

METHODIST CHURCH IN WEST INDIES

The Rev. Ewart Culley, care of 299 Queen Street, W., Toronto, Ontario, Canada.
The Rev. Kenneth G. Swanston, 50 Hunt Avenue, Yonkers 3, N. Y.

Support of United Nations

The Church Peace Union, made up of Protestants, Catholics and Jews, urges the United States to give full support to the United Nations and avoid weakening international organization by unilateral action Dr. Ralph W. Sockman, pastor of Christ Church, New York City, and president of the Church Peace Union, made public the following statement on United States foreign policy:

'The Church Peace Union believes tha the ultimate test of all our decisions anc policies, both national and international, i their effect on human beings. No considera tion, however urgent or pressing, should pre cede or supersede the prior and predominat ing one of human rights, and equally an proffered solution of today's complex con cerns—economic, social or political, will b right and lasting only to the extent that i secures justice and decency for our fello men across the world.

"This is one world, physically and scien tifically and it must be made one world po litically and economically. To achieve thi all nations must think in terms of the whol rather than of any one part.

"A tremendous force for strengthening th United Nations will come in our acceptanc of it as the guarantor of peace rather tha attempting this by our own strength. W have an obligation to work through th United Nations in matters relating to worl peace rather than deciding for ourselves th international standards of peaceful conduc In the United Nations each nation has th opportunity to present and urge its ow views. Should such persuasive efforts fai each nation is in duty bound to accept th

arger will as expressed through the United Nations. This procedure evidences a truly international peace policy.

"The United States has the further obligation not to use its financial assistance abroad in support of reactionary elements nor to impose its own systems upon other peoples. Trade and tariff policies should be shaped not for the benefit of groups or nations, but for the welfare of all mankind. American economic resources should be employed not merely for relief but for purposes of rehabilitation.

"Men and women today are living in a state of nervous apprehension. There seem to be so many convincing reasons that we are drifting into an inevitable war. This trend must be arrested. It issues out of our fear, and fear can create out of its own dread the thing it contemplates.

"The issue of war or peace lies in the minds and hearts of men. Pride, greed, hate, fear and ignorance are the primary causes of war. Organizations of men's devising, however excellent, cannot of themselves insure peace. They must be animated by the right spirit, viz. that of unselfishness, forgiveness, cooperation, patience and understanding. To instill and increase that spirit, not only in our leaders but among all the people, is the chief task of such organizations as the Church Peace Union and the inescapable duty of all who believe in the Fatherhood of God and the consequent brotherhood of man. Above all we are dependent upon the power and guidance of a loving and righteous God, the high and mighty ruler of the universe. 'In His will is our Peace.'"

White Children Guests

New York (RNS) Thirteen white youngsters, ranging in age from 14 to 19, have come here from Quincy, Mass., to spend two weeks in Harlem as the house-guests of Negro families in an attempt "to show the folly of racial intolerance."

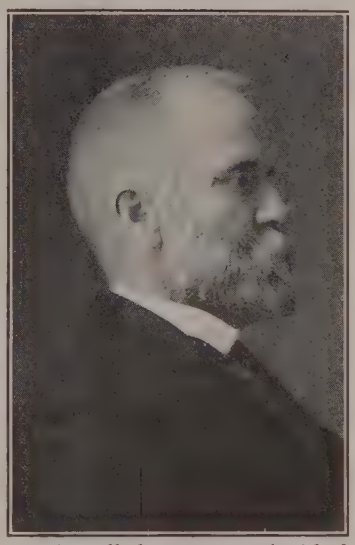
This reversal of the plan which each year sees a group of Negro youngsters from Harlem spend a summer vacation with white families in New England is sponsored jointly by the Grace Congregational church, Harlem, and the Quincy Point Congregational church, in Mass.

The Rev. Bedros Baharian, pastor of the Quincy church, accompanied the white children, comprising 12 girls and a boy, and will be the guest of the Rev. Herbert King, pastor of the Harlem church.

Mr. King said the good will project is being underwritten by the 413 members of his church who have contributed $1,300. He said the visit repays another made last summer by 22 Negro youngsters who were guests of white homes in Quincy. Seven of last year's hostesses were in the group which came to Harlem.

Letters to a Student

(From Professor Borden P. Bowne of Boston University, during the years 1906-9)



September 28, 1906

I have just received and examined your paper and find it good. Send us some more of the same kind and we shall be glad to give you credit for them.

It pleases me greatly to hear of the good work that our boys are doing in ———. In the course of time the stars in their courses will be all right in spite of any momentary back-sets or apparent reversal of motion.

I understand that the recent conference was a stirring occasion in some respects. Ignorance is bad enough in high places, but when it is accompanied with shuffling and pettifoggery and unfairness it becomes a nuisance which it is a positive duty to abate. For myself, I am rather glad to have things go on this way for a little while, as it will produce a reaction all the more marked before long. With regard to the work on Green, I think of no suggestions that would be of value. There seems to be nothing to do but to buckle down to it by main force and compel the situation.

October 29, 1906

I have received and read your paper on Green and found it excellent. You mention it as the hardest tussle you ever had in the way of study, but I judge you found it worth while after all. Green, to use your political slogan, "finished the job" for Hume and empiricism in general, but if he finished you it was in the sense of perfecting your intellectual powers.

I have understood that there was quite a scuffle over———'s appointment and that the bishop had one of those peculiar memories which often lead to the appearance of saying the thing which is not. I have heard very dramatic accounts of what took place in this connection. Do you happen to have any knowledge yourself of the situation?

November 14, 1906

I thank you for the full account of conditions which you gave me and find it full of illumination. We certainly have fallen upon days, which, if not evil, are at least inferior to some of the days of yore. For instance it is unthinkable that Bishop Simpson or Bishop Foster should have had any such experience as the one you describe.

Our system in its nature tends to eliminate personality and to reduce the individual to undue subordination. We have the Preacher, the Presiding Elder, and the Bishop, and the natural tendency of such an order is to make the Preacher subservient and the Elder subservient and to surround the Bishop with an atmosphere of sycophancy and adulation which is not good for him. This result can be avoided only as we cultivate individualism in our members and hold officials to a rigorous account for their deeds. If we could have one or two Bishops retired, for instance, it would be highly edifying and I think profitable. It would also be well if there were an understood possibility of doing

(Continued on page 717)

Unitarian Struggle

"A Letter to Unitarians," issued by thirty-two laymen and ministers of churches throughout the United States this week, released for the first time since the annual meeting in Boston on May 22nd the protests of delegates to the conclave of the American Unitarian Association which dismissed the Rev. Stephen H. Fritchman as editor of *The Christian Register*. The open letter signed by many distinguished Unitarians calls for an independent magazine, an uncensored editor, and new leadership on the nominating committee of the association to be named at the biennial conference to be held in October in Washington, D. C.

The letter protests the efforts of the present administration of the Unitarian Church to alter the character of its 125-year old magazine and especially challenges the methods of taking the vote on Mr. Fritchman's dismissal in May.

Among the signers of the letter are:

Rhoda Truax Aldrich, author, Cambridge, Mass.
The Rev. Edwin T. Buehrer, Third Unitarian Church, Chicago.
The Rev. Ernest Caldecott, First Unitarian Church, Los Angeles.
Kathryn Fenn, Church of the Savior, Brooklyn.
Martha Haven Fletcher, former associate director, American Unitarian Youth, Boston.
The Rev. Rudolph W. Gilbert, First Unitarian Church, Denver.
William H. Green, businessman, Leominster, Mass.
The Rev. Richard Henry, Church of the Savior, Brooklyn.
Arthur B. Newson, businessman, Chicago.
Dr. Else P. Hillpern, psychiatrist, New York.
The Rev. Alfred R. Hussey, minister emeritus, Plymouth, Mass.
The Rev. Amos C. Barstow Murphy, Lawrence, Mass.
The Rev. Charles E. Park, minister emeritus, First Unitarian Church, Boston.
The Rev. Edward H. Redman, First Unitarian Church, Ann Arbor, Mich.
Elmer Stelley, businessman, Chelmsford, Mass.
The Rev. Jacob Trapp, Community Church, Summit, N. J.
The Rev. Clifford H. Vessey, Unitarian Church, White Plains, N. Y.
The Rev. Edwin H. Wilson, minister, First Unitarian Society, Salt Lake City.
The Rev. David Rhys Williams, First Unitarian Church, Rochester, N. Y.

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PERSONS

Mrs. Kenneth C. Reynolds, daughter of Mr. and Mrs. Ralph P. Jones, members of College Avenue Methodist Church, West Somerville, Mass., recently moved from Scarsdale, N. Y., to Los Angeles, Cal., where her husband has become head of the general engineering department at the University of Southern California, with a professorship in civil engineering.

Following is the remainder of the program of the Capitol Hill Summer Pulpit in Albany, New York: Aug. 3, the Rev. James Lee Ellenwood, New York State Y.M.C.A.; Aug. 10, Dr. Frank Sargeant Niles, First Presbyterian Church, Princeton, N. J.; Aug. 17, Dr. Thomas Calhoun Barr, Trinity Presbyterian Church, Nashville, Tenn.; Aug 24, Dean Robert Russell Wicks, Dean of the Chapel, Princeton University; Aug. 31, Dr. William L. Stidger, Boston University School of Theology.

The Rev. W. Ralph Ward, Jr., minister of South Methodist Church in Manchester, Conn., left on July 20th for Los Angeles, Cal., where from Aug. 4th to the 22nd he will take part in the second seminary in visual education of the General Board of Education, being held at the University of Southern California.

The All Souls Durrell Memorial Church in Bethlehem, N. H., will present the following August preaching program: Aug. 3, the Rev. Victor F. Scalise, minister, Calvary Baptist Church, Lowell, Mass.; Aug. 10, the Rev. G. Ernest Thomas, Haddonfield Methodist Church, Haddonfield, N. J.; Aug. 17, the Rev. Frederick W. Alden, New Hampshire Congregational-Christian Conference, Concord, N. H.; Aug. 24, Rabbi Israel J. Gerber, Congregational Agudath Achim, Fitchburg, Mass.; Aug. 31, the Rev. Henry H. Crane, Central Methodist Church, Detroit, Michigan.

On June 6th, the 36th wedding anniversary of the Rev. and Mrs. J. Homer Slutz, of St. Andrews Methodist Church, Chattanooga, Tenn., Mr. Slutz officiated at the wedding of their daughter, Vera Glenda Slutz to James McCain Ballinger.

Robert Gates, son of the Rev. and Mrs. Robert C. Gates, Methodist missionaries in Old Umtali, Southern Rhodesia, Africa, was united in marriage to Miss Kathryn Dean, of Rutledge, Pa., on July 16th. The wedding was performed by the groom's father who is in the United States on furlough. In September Robert Gates will enter Northwestern Technological Institute in Chicago, and he and his bride will reside in Evanston, Ill.

Orangeburg, S. C.—Methodists of the South Carolina Conference completed plans for $150,000 expansion drive for Claflin College at a statewide meeting called here this week by President J. J. Seabrook. A planning committee appointed at a previous meeting made progress reports from their respective areas. More than $10,000 in pledges on the new drive was reported at the meeting.

On Sunday, July 27th, the Rev. Tyler Thompson will preach at the Harvard Epworth Church, Cambridge, Mass., in the summer pulpit series. Mr. Thompson served as assistant at the Wesley Foundation at Harvard in 1936-1937; was pastor of the Methodist Church in Barre, Mass., from 1937-1939 and from there joined the staff of the Methodist Mission in Singapore, preaching at the Wesley Church in Singapore and teaching in the Anglo Chinese Secondary School. For three years he was interned by the Japanese in Singapore. Mr. Thompson returned to America in 1946 and is now pastor of the Methodist church in Weston, Mass.

Arthur F. Leigh

The Rev. Arthur F. Leigh, 69, pastor of the Methodist church in Belfast, Me., passed away on Wednesday, July 9th, at the New England Deaconess Hospital. Mr. Leigh was an earnest and sincere preacher, a loyal worker in his church and conference, and a pastor greatly beloved in every charge that he served. He was born in Birmingham, England, and came to this country at the age of 17. He studied for the ministry at Boston University, and became affiliated with the Maine Conference in 1910, after some earlier pastorates in Massachusetts. His pastorates in Maine included Long Island, North Yarmouth, Sheepscot, Friendship, Rockport, Randolph, Portland, Washington Ave., Saco, Vinalhaven, and Belfast, where he was entering upon his seventh year. He was a 32nd degree Mason in both the Scottish and York rites, and a past grand Chaplain of Maine. He is survived by a daughter Mrs. Alice Soule of Rockland, Me., a son Dr. Donald T. Leigh of Rockland and Coral Gables, Fla., and five grandchildren.

Funeral services were held on Saturday July 12th, in St. John's Methodist Church Watertown, Mass., with the Rev. Edson C Waterhouse officiating. At the same hour memorial service was held in the Methodist church at Belfast, Me., conducted by the Rev. C. D. Wentworth, superintendent of the Augusta District, with the Rev. George Volz of Searsport assisting. Interment was in Lake View Cemetery, Wakefield, Mass.

Give Me Thy Hand

(Continued from page 700)

there is moral and social responsibility as well as lyric rapture. Methodists have never been able to be comfortable in the presence of individual or social evil. The commission to get the good will of the good God made real in our individual and social life has been received and accepted.

In every clime Methodists have paraphrased the words of Blake and have cried,

"I will not cease from mental fight
Nor shall my sword rest in my hand
'Til we have built Jerusalem
In every waiting, needy land"

Men of this great tradition, welcome to America. Welcome to Springfield. Welcome to the fellowship of kindred minds as we meet together.

Methodism Pioneering in New England

(Continued from page 710)

Methodisms Pioneering in New England helpers and exerted an influence out of all proportion to their numbers or earthly resources.

It was the establishment of Methodism as a part of New England life which had a modifying influence in broadening theology by insisting on God's love rather than His power, by proclaiming that God was not willing one should perish, and that therefore Jesus Christ by the grace of God tasted death for every man, and by presenting the gospel of a conscious salvation that would give the strange warming of the heart that could overcome false reserve and spiritual uncertainty. There can be no doubt now that they made a vast contribution to the reformation and revision of the entire religious life of New England, which resulted in the complete separation of church and state by 1832. Their form of organization was well adapted to the democratic spirit of the time. They never claimed any exclusive revelation of Divine truth. They made their appeal to the common people and were dedicated to the common interests of humanity.

It is of interest to note in connection with the Ecumenical Conference meeting in Springfield next September that Western Massachusetts was the first foothold and stronghold of Methodism in New England. All out through the Berkshire hills was a great circuit organized by the early preachers with over sixty classes. Jesse Lee's first sermon in Massachusetts was preached at Wilbraham on May 3, 1790. Francis Asbury presided over the first regular session of the New England Conference in Wilbraham in 1797. Amid the beauty and grandeur of these eternal hills bounding the vast Pioneer Valley of the Connecticut, River, Jesse Lee and his helpers set up the Methodist banner. It is still flying.

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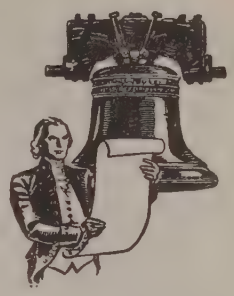

Conference Program

(Continued from page 709)

Churches," Dr. Howard Watkin-Jones, tutor in church history, Heading College, Leeds; 4. "The Ecumenical Organization of Meth- secretary of Women's Work of the Methodist Missionary Society of Great Britain.

12:30 P.M. Luncheon

2:00 P.M. Four discussion groups on the morning themes. A discussion leader and three resource men for each group will be selected by the general chairmen of discussion groups, Dr. Edmond D. Soper, Garrett Biblical Institute, Evanston, Illinois and Dr. Harold W. Roberts, Richmond College, Surrey, England.

4:00 P.M. Adjournment. Tea in the church parlors.

8:00 P.M. The presiding officer: Bishop Ivan Lee Holt, chairman of the Western Section. A service of worship: The Rev. G. I. Laurenson, general superintendent of Home and Maori Missions, The Methodist Church in New Zealand.

8:30 P.M. Addresses: "The Methodist Ideal of the Church," The Rev. Ernest F. Tittle, minister, The First Methodist Church, Evanston, Illinois; The Rt. Hon. Isaac Foot, P. C. Lord Mayor of Plymouth.

Ninth Days Thursday, October 2nd.

9:00 A.M. The presiding officers: Bishop Ivan Lee Holt, chairman of the Western Section; Dr. Wilbert Howard, chairman of the Eastern Section. A service of Worship: Mr. C. T. Nightingale, former vice president of the conference, The Methodist Church in Great Britain.

9:30 A.M. Business Session

11:00 A.M. The closing Service of worship: the Rev. Oscar Thomas Olson, secretary of the Western Section of the Ecumenical Methodist Council. The Covenant With God, Page 46—The Book of Worship.

American Methodism

(Continued from page 705)

Methodism, together with the other American churches, was responsible for determining that higher education in Aemrica was to be democratic rather than aristocratic. Among the Methodist institutions of higher learning are at least eight universities and ten theological seminaries. In 1945 more than four hundred Methodist students were studying for the ministry in non-Methodist theological schools. Because Methodism has never stressed theological differences, she furnished large numbers of ministers to her sister communions, and it has made Methodism one of the most ecumenically minded of the American churches.

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Getting a Kick Out of Life

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"Unlocking the Soul"

Alice in Wonderland is a great book. I heard it read when I was a child, and was thoroughly thrilled by it. Then I read it to my daughter when she was a child, and I got as much out of it as she did, probably because I was a young preacher and was able to get many a story and illustration from it for my early sermons. Now I am reading this same classic again, this time to my grandchildren, and I am still getting things out of it for my writing. For example, the following illustration, which seems almost to have been included in Lewis Carroll's book for use in "Getting a Kick Out of Life."

One day Alice was sitting on the grass, watching a strange thing happen. It was a huge lock with legs, running frantically around like a crazy thing, looking behind trees, under stones, in bushes, everywhere, as if searching anxiously for something.

Curious at such peculiar behavior, Alice said to it, "What are you looking for so frantically, Mister Lock?"

"I am searching for a key to unlock myself with. If I do not find that key, I am doomed to remain locked up within myself all of my life. I have things inside of me which must be let out. I am trying to find the key to unlock myself with."

Indeed, that is what we all need to do; and Andrew Lang has named one of the keys with which we may unlock our souls:

"One gift the fairies gave me. . . .
The love of books, the golden key
That opens the enchanted door."

That would be my idea also. Books are, indeed, keys which unlock the doors of the world to all of us. They unlock the doors of our souls and let what is pent up within us have expression. Books bulge back the world's horizons; books are ladders up which climb human hopes to heights sublime.

President Taft's Welcome

I am more than happy, as the president of the Federal Council of the Churches of Christ in America, to welcome to the Ecumenical Methodist Conference of 1947, all the representatives of Methodism around the world. Our constituency in the United States and Canada and all the associated organizations welcome this evidence of the growing solidarity of the spirit of Christ in all countries.

There has seldom been a time when that spirit was more needed for its dynamic power and renewing influence. The state of the world is a challenge to every Christian to display that power and influence in his own life, and to extend it into every activity of relief and reconstruction to which his life contributes.

The coming together of this great conference of the people called Methodists will give increasing witness of the power of God to our unity and our salvation.

Welcome to New England

(Continued from page 699)

under the pulpit of the Old South Presbyterian Church in Newburyport, Mass.

Bishop Francis Asbury, called the "chief founder" of Methodism in America, entered Boston on June 23, 1791. With some discouragement, however, he later recorded in his Journal his impressions of this visit, remarking upon the city's lack of hospitality to him.

There are today four Annual Conferences — Maine, New England, New England Southern, and New Hampshire—within the bounds of the Boston Area, which covers practically all New England with the exception of Vermont, part of Connecticut, and the extreme western section of Massachusetts. According to the latest available figures, Methodism in this area has 585 ministerial and 168,568 lay members. Institutions in the Boston Area operating under the general auspices of The Methodist Church are Boston University, New England Deaconess Hospital, Morgan Memorial with its Goodwill Industries, Medical Mission Dispensary, and ZIONS HERALD, oldest paper in American Methodism and the "great independent" periodical of the church, all of these located in Boston; New England Deaconess Association's Home for Aged Methodist Women, Concord, Mass., and J. W. Wilbur Health Home, Natick, Mass.; Goodwill Industries, Springfield, Mass.; and three secondary schools—Wilbraham Academy (Wilbraham, Mass.), Kents Hill Preparatory School and Junior College (Kents Hill, Me.), and Tilton School (Tilton, N. H.), The Wesleyan Building, owned by the Boston Wesleyan Association, publishers of ZIONS HERALD, located on Copley Square, Boston, said to be the "most beautiful square in America," is Methodist headquarters for New England.

We Methodists of New England invite the delegates to the Ecumenical Conference, not only to meet the ministers and laymen and to visit the Methodist institutions of this section of the United States, but also, if time permits, to make a few pilgrimages to places of historic and scenic interest, such as Plymouth Rock, where the Pilgrims landed; Newport, R. I., the home for three years of Bishop George Berkeley, the great exponent of absolute idealism; Cambridge, Mass., where Harvard College is located; New Haven, Conn., the seat of Yale University; Salem, Mass., of witchcraft fame; and Concord, Mass., where the "embattled farmers . . . fired the shot heard round the world" and which later was the home of Emerson, Hawthorne, Alcott, and Thoreau.

New England is noted also for its seaside resorts, for its lovely mountains, for its beautiful rivers, lakes, and woods. It is America's "vacation land" par excellence. In September and October, the woods and lakes and the rugged coastline of Maine, the White Mountains in New Hampshire, the Green Mountains in Vermont, the Berkshires in Massachusetts, and the countryside in Connecticut will be at their best, their natural beauty heightened by autumn's gorgeous colors.

Welcome, then,—yes, thrice welcome,—Ecumenical Conference delegates and friends to New England and to Springfield in September!

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The Ecumenical Methodist Conference

(Continued from page 712)

world out of its chaos into the ways of faith and hope.

Men and women who have lived deeply and thought accurately from all over the world will face the urgencies of this hour speaking to such themes as "The Faith of the Christian Church," "The World in Which Methodism Serves," "The Evangel in This Time," "The Unfinished Task in the World Mission," and other timely themes. Each morning will be given to a series of addresses—half of the speakers from Britain and over-seas and half from this country. Each afternoon there will be four discussion groups dealing with matters that were lifted in the morning addresses. It is hoped and planned that out of these discussions plans and purposes may be formulated that will help make more effective the witness of Methodism in the total life of the church. Methodism by its very emphasis upon the universal aspects of the gospel finds it easy and natural to share in the life of ecumenical Christianity. It desires "a league offensive and defensive" with every one who names the name of Christ that "the gospel of the kingdom of God" may be preached and practiced everywhere in all the world.

Miscellaneous Advertisements

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Trinity's Welcome

(Continued from page 709)

of debt; that in the historical cabinet is a water pitcher once owned and used by John Wesley; that Trinity was awarded first prize in the National Church Building contest held in conjunction with the conference on Church Architecture at Cleveland, Ohio,1930.

From our hearts we welcome the Methodist Ecumenical Conference of 1947, and we shall endeavor to be the most gracious, hospitable hosts it is in our power to be.

Letters to a Student

(Continued from page 713)

this at every General Conference. It would without doubt cause a change for the better in some persons' minds.

I do not mean by this that the system itself is bad, but it has these tendencies and we must guard against them unless we are to see manhood and individual initiative unduly reduced among us.

With respect to———, he is a good fellow as I wrote you. I wish, however, that in his correspondence with the Church papers he would be careful to keep clear of flattery of every sort. You know we have a kind of lingo that seems to say itself in such matters, as that "Brother So-and-So preached a sermon of very great beauty and power," or that "Brother So-and-So wields a Damascus blade and is very much sought for by enterprising churches," and things of that sort. I wish it might be a rule in all the papers to run the blue pencil through everything of that kind. I think it would produce good results. ———has never been as bad as this, but I notice in a recent letter of his to the HERALD certain tendencies to indulge in needless flattery.

Another thing I wish we might have and that is a general change in the Church papers. These, as you know, are edited largely in the interest of the sub-mediocre intellect and one very seldom sees anything whatever of a progressive nature or of sane wholesome criticism of Church conditions. I have great faith myself in light as a disinfectant, both in the physical and in the social and religious world. The same thing might be said also of our publications. These are extra conservative and largely poor for their kind. I think if we could have a fire that would burn up all the stereotype plates that have been accumulating in recent generations, together with most of the stock on hand, it would be an advantage to all concerned, but probably nothing short of an ecclesiastical earthquake could make the managers see the desirability of introducing a little more intelligence into our publishing work.

The Homemaker's Corner

Mrs. Harry A. Burnham

The Poverty of Words

How on earth can the fragrance of wild strawberries be described to one who has never known it, or how explain the esthetic flavor of old fields and pastures which distills from the juice of those little red products of earth and sky? It is something which is compounded from the bubbling song of bobolinks, the laugh of king fishers and the dews of early morning.

All this raving has come about because of an invitation to dinner which we received recently at which the desert was a wild-strawberry shortcake at least fourteen inches wide and nearly half that in height and just oozing and dripping with the juice of those inexpressibly delicious berries. There were not many of us to eat that shortcake, but there "want no core."

When we thought of the hours it must have taken to gather those berries, of the back-aches and sun-burns, we realized that there is a compensating reason for the flavor.

The flavor of wild-strawberries is not the only thing which beggars description by words in the English language. I am again in the country, sitting long hours by the little river which I love so well.

I had it all planned; I was going to write some wonderful things for this corner, all about the river, the overhanging ferns, the tall pine trees and the willows with their feet in the water. And then what happened! My brain got a case of inertia, my vocabulary—if any—ceased to function, and I was sitting on a rock chewing my pencil.

Well, they are there, the old logs under which the water bubbles and sings in little sparkling waterfalls, the little glens dark and mysterious, the open sunny spots, the darting fishes, the hush, the peace, the "smell of the good brown earth."

I leave you to fill in the adjectives and comfort myself by remembering that a much better writer than I will ever be once offered a thousand dollars to anyone who would adequately describe the sound made by a falling leaf. I cannot make such an offer, but there are many thousand dollar sights and sounds all around me, and of course, around you.

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Delayed Pilgrims

"DP" is a brand carelessly and thoughtlessly placed upon the foreheads of some 850,000 of the best people of Europe. Originally a convenient abbreviation, it has become a convenient label—even a stigma—to help us forget human suffering and "living death" too terrible for our minds long to dwell upon.

Perhaps we are rather fortunate that when we or our great-grandparents first arrived on American soil, there was no one here to label us "DP." Those who insist upon categories speak of them as "displaced persons;" more friendly men call them "delayed pilgrims."

Are these men and women and children—gathered into temporary camps in Europe, poorly fed, poorly clothed, without much hope for tomorrow—even now two years after "peace"—are they not of the stuff of the Pilgrim Fathers, the stuff of those who won liberty, the stuff of those who welded together America? And are these people not the victims of war along with the amputee, the ex-prisoner of war, the thousands still in hospitals, the incapacitated still dependent upon society for support and care?

These "displaced persons" are men and women and their children who incurred the displeasure of those who sought to wipe out the four freedoms. They are professional people, artisans, landowners, men of affairs, and members of families of influential men—all outside their own lands and unable for political or other reasons to return. Many have seen bitter years in Dachau, Buchenwald, or Sachsenhausen. They have lived and suffered under one or another form of dictatorship; they are in search of life and liberty. It is said that 80 per cent are Christians (many of these being Protestants), and 5 per cent are of the Jewish faith.

Now there is before Congress pending legislation that would admit 400,000 of these liberty-loving people to American life in the next four years. And many church and civic groups are urging the enactment of such a measure. This is less than half the quotas (though not of the same nations) unused during the war years.

This is one way that the United States can demonstrate to the world its true humanitarian spirit—it is far more convincing than golden words, more convincing even than tithing food and raiment. Let us urge our representatives and senators to enact such legislation.

"This emergency legislation deserves the support of every American on moral, humanitarian and economic grounds," says Dean Earl G. Harrison, of the University of Pennsylvania Law School. "While we mourn our dead and appreciate our victory in a just cause, it is our obligation as human beings to remember that other persons who fought in our cause, and suffered many times more than we, have nothing to celebrate. We won our victory in the name of the four freedoms, yet many of these people, more than one-third children, are today prisoners of the four fears."

It was an immigrant poetess—a "displaced person"—who wrote these words engraved on the Statue of Liberty:

"Give me your tired, your poor,
Your huddled masses yearning to be free,
The wretched refuse of your teeming shore.
Send them, the homeless, tempest tos't, to me.
I lift my lamp beside the golden door."

Is that still America's spirit?

The Seventh Conference

(Continued from page 701)

Conference will be held in the heart of New England Methodism at Springfield, Mass.

Within a little more than a year two other great conferences will be held in New England. The Methodists of the United States will hold their General Conference in Boston in April and May of 1948, and in October of 1948 the Church Peace Union will hold in Boston its Conference of World Religions in the Interest of Peace.

Within the next year many of the large Protestant denominations will hold their world conferences. Each of these denominations is interested in the World Council of Churches, and will give that great movement its hearty support. How foolish it is to think of a denominational world conference as a competitor of the World Council Assembly or an obstacle in the way of the realization of a deeper and wider fellowship! Some of these denominational world conferences will be held before the Methodist Ecumenical Conference and some after it, but all will be pointing the way to the first Assembly of the World Council of Churches in Amsterdam in the latter part of the summer of 1948. The Methodist Women's World Federation and the Methodist Youth Movements throughout the world can be brought into the Methodist Ecumenical Council by whatever name it is called. The world needs the Methodist witness, and we should all be praying that God will lead this Methodist Ecumenical Conference to plan wisely and well for Methodism's part in the new world order.

Because of the difficulties in world travel the Ecumenical Council decided to cut down the representation in the seventh conference. The delegated body will be only half the size of the sixth conference in Atlanta and no effort is made in lands beyond the seas to induce visitors to come. But the representation promises to be even more widely distributed than that in any preceding conference. From every section of the Methodist world delegates will be coming, and I am anxious for American Methodists to do more than extend our warm-hearted hospitality. I want us to reveal an understanding of the problems our brethren face in other parts of the world. Because The Methodist Church in the United States is the largest of all Methodist bodies and will have the largest delegation in the conference, it is natural for American Methodists to feel that other Methodists should help us do what we think should be done. As a matter of fact, it would be much better for us to listen for what others ask us to do, because some of these Methodist bodies have suffered much and are conscious of very deep needs. We have an opportunity to make some great plans, but we have the privilege also of creating a new brotherhood in our Methodist world. An Ecumenical Conference among Methodists has often been just a meeting for the presentation of great addresses. But this conference must be more than a talk-fest! Human hearts around the world crave understanding, and the world's needs are so great that we must do something and become something as well as say something.

In a recent biography of Christopher Columbus, mention is made of the prayer on almost every page of his diary "May Jesus Christ be with us on the way." Every page of that diary ends with the Spanish word "Adelante" (Forward). As I think of the Seventh Ecumenical Conference of the people called Methodists, I want often to hear the word "Forward" I want to utter the prayer "May Jesus Christ be with us on the way."

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— S. T. EMERY —

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AT the very first General Conference of the Church, the preachers were urged "to beg money from the rich to buy books for the poor." The saddlebags of the circuit riders were the traveling libraries of the day. Into lonely frontier cabins they carried not only the Holy Scriptures but the best current literature that their slim purses could afford.

In order that they and their people might afford more, they founded The Methodist Publishing House in 1789.

The objects of the House, as defined in *The Discipline*, are:

> The advancement of the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals;
>
> The promotion of Christian education;
>
> The transaction of any and all business properly connected with the publishing, manufacturing, and distribution of books, tracts, periodicals, materials, and supplies for churches and church schools; and such other business as the General Conference may authorize and direct.

After proper reserves have been set up, by law of the Church, profits of the Publishing House can be applied to no purpose except the support of superannuated ministers and their dependents. More than $12,000,000 has so been paid.

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To Preachers and Laymen of the Methodist Church:

Boston University School of Theology Invites You

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To Know The Facts

This School was founded in 1839, as a part of the Centennial Celebration of Wesley's "Heart-Warming" experience. It is the first school established under the auspices of American Methodism for Theological education. For 108 years it has been training preachers for the pastorate and for other forms of leadership in the Church. While it approves and applauds the splendid work done by all its sister Schools of Theology in Methodism, yet it is an historical fact that this School is distinguished from all others in the number of its graduates who have become Bishops, college and university Presidents, Professors of Bible and Philosophy, Editors of Church publications, missionaries of power, and outstanding leaders of piety and reform everywhere.

To Know The Need

Society needs the Church to save it from corruption and to season its insipidity. The human world needs the message of the Church to save it from recrudescence of the jungle in this crassly materialistic age. The Church needs an increasingly larger number of efficiently trained ministers in this day of universal education. The Methodist Church does not need additional Schools of Theology; but it does need to strengthen and improve the ten time-honored and God-honored Schools it now has. Among these, its oldest School—Boston University School of Theology—is in tragic need of a new home. Its present buildings are old, inadequate, outmoded, expensive to maintain. That this need is real is witnessed to by the fact that those who know the situation best— the members of the present faculty and the present student body—have unanimously subscribed to the new building fund. The Boston Area, moved by personal knowledge of the situation, is giving the School's building program "priority rights" for the current year.

To Know The Opportunity

Boston University is composed of fourteen Departments — seven undergraduate colleges and seven graduate schools. It has a carefully planned purpose to assemble upon a new campus all these Departments (except its School of Medicine). This campus—fully acquired and partially developed—is in the finest part of Boston, overlooking the beautiful Charles River, and within sight and walking-distance of numerous literary and patriotic shrines that have made this "Athens of America" famous. The new School of Theology will stand at the center of this campus, a symbol forever of the centrality of religion in any rightly ordered program of education, and where its students can take advantage of the rich cultural value of the other Departments of a truly great university. The "Crusade for Christ" fund of The Methodist Church has pledged $333,333.33 for this new building on condition that it be matched by $666,666.67 on or before January 1, 1948. This is such a wonderful help that the condition simply must be met. More than this total will be required to complete the building program, which upon completion will include a new school building, chapel, married students' dormitory; but the immediate "must" *is a million dollars!*

To Come To The Help Of The Lord

We invite friends of Theological education everywhere to help in this emergency opportunity. To "Come to the help of the Lord against the mighty" forces of materialism and the practical atheism which manifests itself in indifference, jealousy, envy, narrow parochialism, and the smallness of soul that makes one unwilling to cooperate in any undertaking that does not advance his own selfish interests.

Let everybody who reads this Invitation treat it as personal, requiring a personal answer.

Therefore — R S V P at once, to

WILLIAM H. STEWART, Director, 72 Mt. Vernon Street, Boston 8

WALTER G. MUELDER, Dean, 72 Mt. Vernon Street, Boston 8

or DANIEL L. MARSH, President, 688 Boylston Street, Boston 16, Massachusetts